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growth of American manufactures and the consequent demand for new markets has entirely altered the function of the consul. Within the last fifty years he has become more and more a missionary of trade, as the protection of American citizens abroad has declined relatively in importance while the duty of advancing American commerce abroad has increased correspondingly.

As a means of improving the consular service, Mr. Jones suggests that admission to the service be conditioned upon examinations of such a character as to test the ability of the consul to understand business conditions and needs; that a knowledge of the local language be required; that promotion be based on merit rather than seniority, or at least by merit as well as seniority; that the service should, as far as practicable, be made permanent in order that the government may avail itself of the advantage of experience acquired by consuls through long service; that provision should be made for ultimate retirement upon pension, and that an adequate system of inspection should be provided. Some of the reforms proposed, notably those relating to classification, abolition of the fee system, adequate inspection, restriction of appointments to American citizens, admission upon examination and promotion on the basis of merit, and others, have been provided for, partially at least, in the new law, and the executive order issued to put it into operation. It is unfortunate, however, that political influences in Congress prevented the enactment of a measure which would have placed the service entirely on the merit basis. Nevertheless President Roosevelt has done much to introduce the merit system, and his recent order shows that he intends to go to the limit of his constitutional powers in elevating the service to a still higher plane.

J. W. GARNER.

*University of Illinois.*

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**Lloyd, Henry Demarest.** *Man, The Social Creator.* Pp. vi, 279. Price, \$2.00. New York: Doubleday, Page & Co., 1906.

To an intimate friend now and then, the late Henry D. Lloyd expressed his intention to write a book on religion. It was no surprise, therefore, at his untimely death to find a mass of manuscripts devoted to that end. Whenever they were written, at intervals during the last ten years of his life, it was when he was at his best. The loftiness of spirit and sententiousness of style indicate moments of exceptional clarity of vision and elevation of soul. Beneath the injustices and inhumanities which kindled the wrath that fairly scorches some pages of his other books, he dwells in this one among the far deeper motives resident in normal humanity. Above the heat and dust of the lists in which with chivalric courage he struck and suffered knightly blows, he soars at these times amidst the anticipated conquests of truth and justice. Aside from the fierce struggles for the rights of the many against the wrongs of the few, he here fairly revels in the conquests of love already achieved and in evidence everywhere. And turning from all the penetrating insight of the patriot, all the withering sarcasm of the

pleader, all the relentless pursuit of the prosecutor for the people, he becomes the seer. To the faint-hearted and over-borne, beside whom he fought all his life, as well as to those blinded by the pride of power, he points out forces, partly active, but mostly latent, which yet ever seem to him to be more than adequate to right the wrongs of man to man and establish the brotherhood of the race.

These forces are to him religious. Nothing less or lower is fundamental, permeating, and unifying enough to gather and hold and lead the hearts of men together for the promotion of real progress. Some theologians will fail to recognize his characterization of these forces to be religious. It is more humanitarian than theocratic. "Man is not *the* creator, nor the creator of all; evolution would have been glad to abolish God altogether, but now sees that God must be included in its scheme." "God made, man makes." While the personality of God is not denied, neither is it affirmed more explicitly than in these sentences we have quoted. "The religion of the future," he affirms, "is to be the religion of the past, but continued, expanded." In its expansion it transcends all creeds, all churches, all occasional expression, all merely technical tests, as of something apart, and becomes human life—the religion of humanity. To him, as to Henry Drummond, of whose "Ascent of Man" this book reminds us, "God does not live in gaps." Quoting Emerson, "Let religion cease to be occasional," he adds, "Religion now becomes the sum of all human aspirations, worship the sum of all human services, and all the workers are the worshipers." Religion, if not theology, may well be thankful to such as he for every assurance that all life is so permeated by the essentially religious instinct that "we may dismiss our ecclesiastical worries about the decay of religion."

The political scientists and economists will, with the theologians, look equally in vain for the terminology or classifications of their crafts. Indeed, there is no more evidence of a conventionally political state, or of a technical political economy than there is of an ecclesiastical church in the purview of this social seer. Although in his "Labor Co-partnership," his "A Country without Strikes," and his "Newest England," he has contributed to the data of these sciences, here he deals only with the primal causes, the elemental forces, and the ultimate tendencies of which our political organizations and economic systems are but partial and transitional products. Perhaps the most serious criticism due the book is for ignoring the present necessity and essential value of any institutional expression, formulation, propaganda, or defense of religious, political, or economic ideals and conditions. Nevertheless, under the titles of these chapters, much may be learned by the sociologist on "Mere contact making for spiritual union," and "Social Love creating new forms of Social Life"; by the political economist on "The new conscience in industry" and "A new political economy predicting a new wealth"; by the political scientists, not to say the politicians, on "The new conscience transforming politics," and by the theologian on "Social progress always religious," "The church of the deed," "The religion of labor." No more susceptible to scientific measurements or the criticism of the schools is this

volume than the vision of the seer, the pæon of the poet, the alchemy of the lover of men. And yet not more elusive and no less practical than life itself, the author shows love proving itself to be the most potently practical, everywhere applicable, definitely organizable, and socially effective force, natural to and at the command of mankind. To give this force its political, economic and religious organization, utility and supremacy is the divine prerogative of "Man, The Social Creator."

What such a single seer senses will become experience and history to more and more of us, as our social and moral evolution progresses. For it promises to fulfill his hope, "To be consummated by the discovery of love in something of the way heat, light and electricity have been recently discovered and applied. Men are at last becoming conscious of love—till now a blind force. Love has been one of the arts, it is now passing into the domain of conscious science. Men are learning its laws, and, from that knowledge, are endowing themselves with the conscious creative power, with which they can guide it to new uses and into new combinations. They see that they may rest in their scientific ability to predict and compel results, instead of having as before, to wait to stumble into it. Just before us are as great inventions, discoveries, prosperity, growth, happiness, in the moral domain of this social force, as have lately come to us in the material domain of mechanical force."

In such sublime confidence this true knight errant of social democracy fell on the field of his chivalric loyalty to fellow-men, darkened by no doubt of the triumph of the people's cause. With keen discernment into his heart's tragedy, Miss Jane Addams and Miss Anne Withington, to whom we owe the skilful editing of the volume, have placed on the title page under the author's name these words of his: "It is pleasant to see before others what is coming, but it is hard to wait until enough of the others see it to make the coming possible."

GRAHAM TAYLOR.

*Chicago Commons.*

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**Rose, J. Holland.** *The Development of the European Nations, 1870-1900.*

Two vols., pp. 376 and 363. New York and London: G. P. Putnam's Sons.

Under this promising, but altogether too inclusive and ambitious title, Mr. Rose, who is well known as an authority on the Napoleonic Era, offers an interesting account of a number of the larger movements of recent European history. The special subjects or historic episodes included by the author in the first volume are the Franco-German war, the founding and organizing of the French Republic, the German Empire, and the Eastern Question, including a survey of the internal conditions in Russia; in the second volume the Triple and Dual Alliances, and the Powers in Asia and Africa. From this it will readily appear that the work falls very far short of its title. It is chiefly the subjects of international interest that have attracted the author; many fundamental features of European national development are